



Edythe
Johnson

THE
Instructor

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DAVID O. MCKAY

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THE INSTRUCTOR

Official Organ of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints

Devoted to the Study of What to Teach and How to Teach

according to the Restored Gospel

Editors: President George Albert Smith, Milton Bennion; Manager: Richard E. Folland

Contributing Editor: Wendell J. Ashton; Editorial Secretary: Lois Clayton

The Sunday School's Responsibility

ELDER JOSEPH FIELDING SMITH

EVERY soul born into this life is a son or daughter of God, begotten in the spirit, for as Paul declared, "we are also his offspring." The purpose of this mortal life is to test and prove us to see whether or not we will be obedient in the keeping of the commandments of our Father. It is a "state of probation," a testing ground, where full liberty is given, according to the law of agency, to serve the Lord and obtain eternal life, or choose to do evil which leads to spiritual death. There could be no course other than this of free agency by which just rewards are meted to every soul. In this life the two great powers are at war—righteousness and unrighteousness. The Lord has given to every man the guidance of the "Spirit of Christ," (D.&C. 84:45-46; Moroni 7:16) which will, if heeded, lead him to the truth. On the other hand the influence of Satan is manifest. Persuaded by the "Spirit of Christ," man will be brought back

into the presence of his Eternal Father. If he yields to the enticings of Satan, he will partake of spiritual death, which is banishment from the presence of the Father.



ELDER JOSEPH FIELDING SMITH

It is the desire of the Father that all of his children shall be faithful in the keeping of his commandments, and thus have the privilege of returning to Him. It is written that in the very beginning men began to hearken to Satan, "And men began from that time forth to be carnal, sensual, and devilish." (Moses 5:12.) We are

living in a wicked world. The great majority of men have turned away from principles of righteousness. "And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the traditions of their fathers. But I have commanded you [Latter-day Saints] to bring up your children in light and truth."

The Father has never relinquished His claim upon the children born into this world. They are still His children. He has placed them in the care of mortal parents with the admonition that they be brought up in light and truth. The primary responsibility, and fundamentally so, is upon the parents to teach their children in light and truth. This commandment does not preclude, or deny, the Church the privilege of taking the children and aiding in their training. For this reason we have in the Church the auxiliary organizations given by inspiration and com-

mandment of the Lord. Chief among these organizations is the Deseret Sunday School Union, which has accomplished a wonderful work in the past in training the members of the Church. Parents should avail themselves of the services of this great organization in the training of their children.

There are two vital things in this training of the children in the Church. First, to see that nothing but the fundamental and established doctrines are incorporated in the lessons. Second, that only those who are filled with the Spirit of the Lord and who have a testimony of the truth are called to teach the classes. The Lord has said: "And that which doth not edify is not of God, and is darkness. That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day." (D.&C. 50:23-24.)

The Sunday School organization has a wonderful mission to perform. It has done nobly in the past and has a glorious future before it.

"Ye are our epistle written in our hearts, known and read of all men:

"Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.

"And such trust have we through Christ to God-ward:

"Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

"Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." (II Corinthians 3:2-6.)

Sunday School Activities of President David O. McKay

JEANETTE M. MORRELL

IN THE life of President David O. McKay, the chapter devoted to Sunday School activities is a most interesting and significant one—interesting because it is a phase of Church work very dear to his heart and significant because through his efforts, a new era in lesson preparation and presentation was instituted.

Like all Latter-day Saint children, he was enrolled in the Sunday School at a very early age, and learned to love the association and spiritual atmosphere resulting from constant attendance. His first responsibility came on January 27, 1889, when he became secretary of the Huntsville Sunday School. On August 20, 1893, he was sustained as a teacher in the same organization and was released when he left home for his last year at the University of Utah, October 4, 1896.

After being graduated from the University in 1897, he spent two years in the British mission, laboring in Scotland, the birth place of his father, David McKay. Upon his return, he was made a member of the Weber Stake Sunday School Board in September, 1899, and was sustained as second assistant to Su-

perintendent Thomas B. Evans early in 1900. It was in this capacity, during the next six years, that his greatest contribution was made to the Latter-day Saint Sunday schools. As second assistant, he was given the responsibility of class work and those of us who remember the methods used in teaching at that time appreciate the great need of reorganization in preparation and presentation.

President McKay's plan included a careful grading of students and a definite course of study for each department, with an adequate teaching force in each ward and corresponding supervisors for each department on the stake board. When he suggested the outlining of lessons and co-operative discussion of the month's work at union meetings, the task of education really commenced.

Teachers were asked to study each lesson at home; to decide upon a definite aim; to arrange topics logically; to suggest a timely illustration from outside the text and to write out a practical application of the lesson to the child's life. Then there was to be a weekly preparation meeting for all officers and

teachers in each ward, where every detail of the following Sunday service would be discussed and teachers would co-operate in perfecting the lesson outline and dividing the work of the class period so that there would be no time wasted and no time when pupils might get out of hand because of unnecessary pauses.

At the union meeting once each month, all officers and teachers of the stake were to come together and after receiving general instructions from the superintendency, were to separate for department work where under the supervision of stake workers, problems were discussed and plans for the coming month's work perfected co-operatively. At the close of union meeting, each teacher had in her note book four suggested composite outlines for the coming month's lessons—an example of which follows:

THE TEMPTATION OF CHRIST

Text: Matt. 4: 1-11; Luke 4: 1-13

Lesson setting: Time, place, etc.

I. The First Temptation.

1. Physical condition after fasting.
2. Tempter seeks to have the Savior turn stones into bread.
3. The Savior's reply.

II. The Second Temptation.

1. Tempted to cast himself from pinnacle of Temple.
 - a. Tempter quotes Scriptures
 - b. The Savior's reply.

III. The Third Temptation.

1. To worship Satan.
 - a. Reward offered.
 - b. The Savior's refusal to worship or serve any but His Heavenly Father.

Suggested Aim: Resisting temptation strengthens character.

Illustrations—stories and experiences drawn from members of class.

Application: Suggestions from pupils as to practical application in their daily lives.

The plan which is taken for granted now, but which was an innovation in 1900, was accepted first by the stake board, then by the assembled superintendencies, and, most important of all, by teachers of the stake. Many of the latter who had been active for years expressed their inability to outline lessons and adopt the new methods, but the great majority of these became the most ardent supporters of the plan when they were converted to the living lessons as compared with the unorganized material of earlier presentations.

It was not long before each teacher felt that unless every pupil left his class with a burning desire to *do* something as a direct result of the Sunday morning lesson, he had failed in his presentation of the subject in hand. And thus was fulfilled the admonition "Be ye doers of the word and not hearers only."

Sunday School work under the tutelage of Superintendent Thomas B. Evans, Charles J. Ross, and David O. McKay became a living,

moving force in the lives of all who participated in it. Attendance, punctuality, intelligent, thorough preparation and co-operation became watchwords that brought this organization to heights never before realized, and strengthened testimonies that might never have reached maturity, but for this experience. Under President McKay's direction, a parents' convention was held in the Ogden Tabernacle, attended by President Joseph F. Smith. Out of this gathering came the Parents' Class, an addition to the regular Sunday School.

On April 8, 1906, President McKay was called to the Council of Twelve Apostles and was therefore released from the Weber Stake board which had been the laboratory of the great modern Sunday School movement. At a testimonial given on May 16, 1906, Superintendent Evans said, in behalf of the Sunday School workers of Weber Stake: "His unusual ability and integrity in his class work have enabled all to get a clearer conception of their duty. His devotion to the Sunday School cause, his untiring zeal and purity of life and conversation have inspired all to nobler deeds and awakened in them a determination to perform their labors with an eye single to the Glory of God.

"His kindness of spirit and grace of conduct have touched the hearts and won the love of all his associates who unite in praying Heaven's greatest and choicest blessings to attend him at all times, wherever he may be."

After moving to Salt Lake City, he returned once each week to give an extended course of lectures to officers and teachers of Weber Stake.

On October 6, 1906, he became second assistant to President Joseph F. Smith in the general Sunday School superintendency and on April 14, 1909, he was called to be the first assistant general superintendent. He became general superintendent on November 27, 1918 with Stephen L. Richards and George D. Pyper as his assistants. Elder Edward P. Kimball, writing in the *Juvenile Instructor* for February, 1919, said: "Elder David O. McKay is signally honored by his call to preside over the Sunday Schools of the Church in all the world. His appointment comes as a merited recognition for the faithfulness and zeal which he has displayed during his long association with this organization. His name is synonymous with the Sunday School movement, and those who are most intimately acquainted with him know best how close to his heart are the youth of Zion, and how devoutly and indefatigably he has applied himself for their improvement and salvation. His kindly, gentlemanly bearing toward everyone whom he meets is proverbial; his testimony is inspiring; and his example compels admiration." He held the position of general superintendent until October 30, 1934, when he was sustained as second counselor to President Heber J. Grant.

—more on page 243

"Ye Have Need That One Teach You"

J. N. WASHBURN

A History of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints

CHAPTER FIVE. HOW HISTORY IS MADE

EARLIEST minutes of the Sunday School Union tell more forcefully than any second-hand account can possibly do how progress came about in the first years of centralization. The minutes are found in the Sunday School office, in two ledgers, and were written by men with little formal education. The penmanship, spelling, and composition are excellent in spite of the lack of educational facilities of pioneer times. Reference to a few of the numerous entries in the records will show the manner in which the early Sunday School leaders faced their problems.

MINUTES OF THE DESERET SUNDAY SCHOOL UNION

On August 4, 1874, Pres. George Q. Cannon spoke in union board meeting on the lack of interest manifested by certain bishops and parents in the Sunday School and its work.

On May 5, 1876, the board inquired into the fitness of certain pleasure resorts in the Salt Lake

area to provide entertainment for Sunday School outings. One resort, it was said, sold cigars and liquor and violated the Sabbath.

On Monday, December 3, 1877, Supt. George Goddard informed the board that the matter of printing the Articles of Faith on small cards had been presented to Pres. John Taylor, who had given his approval of the project.

The minute for January 5, 1879, appears twice in the record. One was copied from the pages of the *Deseret Evening News*, the reason being that the regular account had been entered in the minute book without having been revised and checked.

In the meeting of Monday, December 4, 1882, Elder Andrew Jensen gave a "concise and interesting address on the introduction and promulgation of the gospel in Denmark, Sweden, and Norway."

A special meeting was held on Friday, April 6, 1883, in the Assembly Hall. On that occasion Brother Goddard referred to a circular



letter of some time previous from the First Presidency in which the Sunday Schools were instructed to administer the sacrament every Sunday, a thing that had not been done. Letters from superintendents, Brother Goddard said, indicated that the schools were following this counsel with good results.

In that session of April 6 the following outlying stakes were represented: Bear Lake, Beaver, Cache, Davis, Kanab, Sanpete, and St. George.

The members present on March 25, 1887, were told that the general superintendent (President Cannon) and others were necessarily absent because of persecution by their enemies. The year 1887 was one of those unforgettable years during which the Federal authorities were most active in opposing polygamy.

On that same occasion Bro. Karl G. Maeser, pursuant to a previous appointment, presented a copy of a Book of Mormon map prepared under his direction. The matter of its adoption was referred to a committee.

The board, on April 18, 1888, authorized the publication of five thousand hymn books.

FIRST PICTURE OF THE GENERAL BOARD: Front row, left to right—Joseph M. Tanner; George Goddard, first assistant general superintendent; John M. Whitaker, general secretary; George Q. Cannon, general superintendent; Karl G. Maeser, second assistant general superintendent; George Reynolds, general treasurer. Second row, left to right—Levi W. Richards, John C. Cutler, Abram H. Cannon, Heber J. Grant, Francis M. Lyman, Thomas C. Griggs and Joseph W. Summehays.

On January 17, 1889, Superintendent Morgan reported that he and Superintendent Goddard had visited General Superintendent Cannon in the penitentiary. He said that President Cannon had organized Sunday School classes among the inmates of the institution.



JOHN MORGAN

On June 28, 1889, a quorum not being present (so many members being in prison) no meeting could be held.

The last entry in one of the books, for October 4, 1890, gives a fitting conclusion to an engaging story. Superintendent Cannon presided at the meeting of that date. Present were several of the General Authorities, members of the general Sunday School board, stake presidents, stake Sunday School superintendents, and leading elders.

The chorus sang "I'll Praise My Maker" after which Bro. Richard Ballantyne gave the opening prayer. Supt. George Goddard then explained the difference between the functions of the Sunday School and of the foreign mission. The Sunday School must train youth, he said.

Those in attendance were advised that there were sixty thousand enrolled in the Sunday Schools of the Church. Reports were heard from

Elder Isaac B. Nash, superintendent of Oneida Stake Sunday Schools, Elder David John, of Utah Stake, Elder John C. Cutler, of Salt Lake Stake, and Elder John B. Maiben, of Sanpete Stake.

Superintendents Morgan and Cannon discussed the matter of subjects fit to be taught in the Sunday School. The benediction was by Apostle John W. Taylor.

From the minutes of April 4, 1897, we learn that Asst. Supt. Karl G. Maeser spoke on the need of normal training classes in the Sunday School. Elder Heber J. Grant advised that Sunday School teachers should leave the mysteries alone. He said further that any teacher who refused to partake of the sacrament should get in harmony at once.

Brother and Sister Ballantyne were invited to be present at the board meeting of July 29, 1897, for the purpose of describing the house in which the first Sabbath School was held. Elder John Hafen was on hand to make a sketch of it. The Ballantynes were then living in Ogden. Brother Ballantyne was superintendent of Weber Stake Sunday Schools.

In the meeting of November 18, 1897, approval was given for the Sabbath School workers of Weber Stake to help provide a home for the Ballantynes.

On January 13, 1898, instructions were given for workers visiting the wards. On January 21 Superintendent Cannon stressed the necessity of observing the Word of Wisdom.

THE JUBILEE CELEBRATION

In 1899 the Sunday Schools celebrated their fiftieth anniversary with a great jubilee. One of the main features of the observance was the signing of a memorial document by the members of the general board. This paper, in connection with an address by Brother George D. Pyper, was placed in a sealed box which was to be opened fifty years later at the centennial in 1949. In this year 1949 a similar box is being prepared to be opened fifty years hence.

END OF GREAT CAREER

On December 31, 1900, or January 1, 1901, the Deseret Sunday School Union obtained ownership of *The Juvenile Instructor*, having purchased it from the Cannon Family for \$5000.00.

And in April of 1901 came another of the most important events in Sunday School history, with the death of Superintendent Cannon whose life and work had been beyond praise. This might be said to have been the end of an era. Superintendent Goddard had died in 1899. Superintendent Maeser passed away on February 15, 1901.

A NEW GENERAL SUPERINTENDENCY

In board meeting, May 9, 1901, Elder Joseph F. Smith moved that Pres. Lorenzo Snow be appointed to the office of general superintendent. After a number of seconding speeches had been made, President Snow was unanimously

supported for the position. He held this office only a few months, however. During that time his assistants, Elders George Reynolds and Joseph M. Tanner, had active direction of the Sunday School work.

President Smith became general superintendent upon the death of President Snow. He retained the same two brethren as his assistants, Elders Reynolds and Tanner. Brother Reynolds acted also as general treasurer. Horace Ensign was general secretary. In 1901 Brother Ensign went on a mission to Japan, and George D. Pyper took his place as general secretary.

On January 16, 1902, another reorganization was made. It provided for an Infant Class, a Primary Class, a First Intermediate and Second Intermediate Class, and a Theological Class.

On September 11, 1902, "the question was taken up as to whether a man belonging to a labor union should be allowed to hold office in a Sunday School." With this entry we know indeed that we have come down to our own time.



GEORGE D. PYPER

This history is brief at best. Those who desire a fuller account of the growth of the Sunday School should see Supt. George D. Pyper's fine "Sunday School Parade" in volumes 77 and 78 of *The Instructor*, or any other of the many works that contain detailed information.

Living Example

God made the tree to shelter man,
To cool his brow, be a gentle fan.
To house the birds, that sing good cheer,
To teach man, through example,
how to persevere.
To stand against life's storms, to
bend, to give—
A monument to man, on how to
live.

—Genevieve Van Wagenen

The Doctrine and Covenants and the Church

T. EDGAR LYON

V. THE RELATIONSHIP OF CHURCH AND STATE

DURING the earthly ministry of Jesus Christ he made various comments concerning human conduct that have given rise to controversial problems among Christians for many centuries. He taught a doctrine of non-resistance and urged his followers to "rejoice, and be exceeding glad" when others persecuted or ridiculed them. He further taught them to return good for evil. The prohibition against killing contained in the Ten Commandments was re-emphasized by him. His disapproval of Peter's suggestion that force be used to protect him against the Jews contained the message that those who lived by the sword would also perish by the sword. (See Matt. 26:52.) These statements have given rise to some of the most persistent problems that have plagued Christianity.

One of these problems deals with the relationship that should exist between the political units of government and the Christian churches. Governments often engage in un-Christian activities, such as unscrupulous land-grabbing or empire building at the expense of weaker or more back-

ward nations. They also engage in bloody armed conflicts, resulting in the spread of death and misery among mankind. Sometimes governments not only restrict individual freedom of movement and action but also restrict the freedom of conscience and the freedom of religion. On other occasions governments have failed to assume the responsibility for their own overt acts against both individuals and other nations. As a result of such things, some sects of Christianity have and still teach that a believing Christian cannot do anything that in any way aids governmental units to further their plans. They decree that a Christian may not vote to elect an officer of a governmental unit, because to do so would be giving assent to these evil acts of government. Such groups prohibit their members to either accept election or appointment to governmental positions. Some refuse to pay taxes on the ground that part of the tax money goes to provide the military equipment with which wars and force are perpetuated. Some sects, less radical in their attitude, have nevertheless refused to co-operate fully

with governmental units and have assumed a passive attitude of tolerance toward them. Such groups would sell grain and animals to the government with which to feed an army, or would nurse the wounded, but would not participate in armed conflicts.

In more recent years the question of conscientious objection to military service has become more common. Members of some sects refuse military duty and also refuse to contribute anything that furthers such service. They will not work to produce instruments of war, neither will they lend money to the government, nor will they sell the government products that can be utilized in any way for the furtherance of military objectives. Others, while refusing military service, will cooperate in production programs. Other Christians, looking at them from a different standpoint, feel that they are selfish and misguided being willing to accept the benefits of government and the safety that others provide, but being unwilling to assist in the preservation of the blessings that the government provides.

Among the converts to the Church in the early days of its existence were members drawn from many of these sects with either passive or active attitudes against governmental powers and demands. Particularly was this true among the converts from among the Quakers, Mennonites and Shakers. Having accepted the

message of the Restoration, they brought into the Church with them their previous teachings and soon commenced to wonder what the attitude of their new Church was toward such practices and beliefs. From time to time as these questions presented themselves to the Prophet Joseph Smith he sought guidance from the Lord. Within the Doctrine and Covenants are to be found revelations or official declarations that clarify the position of the Church in regard to such problems.

In 1833, shortly after the Saints had been driven from Jackson County, Missouri, Section 101 was revealed to Joseph Smith. Some of the Saints were dissatisfied with the attitude that had been manifested during their expulsion and were critical of the federal government for not having intervened in their behalf. In this revelation the Lord declared that divine inspiration had stimulated the formation of the United States Constitution. Observe the certainty of this declaration.

"According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles;

"That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment.

"Therefore, it is not right that any man should be in bondage one to another.

"And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood." (Section 101:77-80.)

This teaching is in accordance with the prophetic utterances of Nephi as found in the Book of Mormon.

The Doctrine and Covenants teaches us a second principle that should determine our attitude toward government agencies. God is well aware of the fact that evils, abuses of power and corruption may exist in connection with mortal governments, but urges obedience to the requirements of government. During the period of stress referred to in the preceding paragraph, when some of the Saints felt that they had been betrayed by their government, the Lord gave this admonition for obedience to law:

"And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them.

And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me.

"Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law

which is the constitutional law of the land." (Section 98:4-6.)

Our Lord was well aware that imperfections existed in governing bodies, both local and national, but viewed them as necessary steps, even though temporary ones, toward the more perfect government that would ultimately come. Jesus himself revealed to Joseph Smith this statement:

"Nevertheless, I, the Lord, render unto Caesar the things which are Caesar's." (Doctrine and Covenants 63:26.)

This attitude, however, was a condition that was not permanent. In the following declaration the Lord affirmed his decree that we should be obedient to law but promised a more righteous rule in the future:

"Wherefore, be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet." (Doctrine and Covenants 58:22.)

A third teaching of the Doctrine and Covenants concerning the relationship of the Church and civil authority is found in Section 134. It is a positive statement concerning the separation of church and state. At the time this section was written America had at last achieved complete religious liberty on a legal basis, even though not in practice, due to personal bigotry. Two years before, in 1833, Massachusetts had finally abolished her state controlled and supported church. The Church presented its pronouncement to the world in re-

gard to this matter. Mere toleration of religious differences was not to be sufficient. Complete separation of church and state was needed.

"We believe that religion is instituted of God; and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

". . . We believe that every man should be honored in his station, rulers and magistrates as such, being placed for the protection of the innocent and the punishment of the guilty; and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man; and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

"We believe that rulers, states, and governments have a right, and are bound to enact laws for the protection of all citizens in the free

exercise of their religious belief; but we do not believe that they have a right in justice to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence are shown to the laws and such religious opinions do not justify sedition nor conspiracy.

"We believe that the commission of crime should be punished according to the nature of the offense; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality and their tendency to evil among men, by the laws of that government in which the offense is committed; and for the public peace and tranquility all men should step forward and use their ability in bringing offenders against good laws to punishment.

"We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied." (Doctrine and Covenants 134:4, 6-9.)

The right or duty of individuals to participate as officers of governing units, whether by election or appointment, is stated in various places in the Doctrine and Covenants. These statements constitute a fourth teaching of the Church, namely, that Christians have an

—more on page 246

Centennial Gleanings

EDITED BY CLARIBEL W. ALDOUS

AND MARGARET IPSON

OBJECTIVES

"When we come to contemplate that the prime purpose of teaching a boy in Sunday School is to make him a worthy and valuable member of the Priesthood of God and that the chief purpose in educating a girl is to make her a priestess in the temple of the home, then I think we will have enlarged our vision and come to see more perfectly what our opportunities and objectives are in this great work."

—Stephen L. Richards,
Instructor, Jan., 1939.



FIND JOY

"The successful teacher is one who has found joy in the work."

—Howard R. Driggs, *The Instructor*, December, 1939.



PRIVILEGE

"On the Lord's Day during the choicest hours — the morning hours — it is a rare privilege to be able to enjoy the richness of Sunday School worship."

—Adam S. Bennion,
Instructor, Feb., 1939.



PRESIDENT'S VIEWS

"No study is more important to the child than the study of the Bible and of the truths which it teaches, and there is no more effective agency for such study than the Sunday School. It is certainly one of the greatest factors in our lives in the building of character and the development of moral fibre, for its influence begins almost as soon as the child is able to talk and continues throughout life. The Sunday School lesson of today is the code of morals of tomorrow. Too much attention cannot be paid the work which the Sunday School is doing."

—President Woodrow Wilson

—From an autographed copy sent by the president's authority to "The Sunday School Times." Reprinted in the *Juvenile Instructor*, January, 1914.

The Development of Sunday Schools in Northern California

PRESIDENT EUGENE HILTON
Oakland Stake

THE message of the restored gospel, with its mighty aid the L.D.S. Sunday School, had a hard time to take permanent root in Northern California. But when at last it did become firmly anchored what marvelous progress it made!

A body of Saints came to California before they reached Utah. Almost a year to the day (July 31, 1846) before the Pioneers entered Salt Lake Valley the *Brooklyn* reached Yerba Buena — as San Francisco was then called. This ship with 238 Saints under the leadership of Samuel Brannan left New York six months before. This great area on the shores of the Pacific was practically uninhabited at that time. There were then but nine dwellings in the great Bay Area which now is inhabited by nearly two million souls.

Within two weeks this group held the first non-Catholic church service ever held in California. What a different story we could relate if all the Saints who came on the *Brooklyn* — including their leader — had remained faithful and united! Brannan became disaffected when President Brigham

Young declined his invitation to bring the Saints on to the fertile lands of California. Brannan, like many another doubtless would have done, neglected the Church and sought for temporal wealth. He found it in great abundance and became California's first millionaire. It proved to be his ruin. His religion for which he had made the long journey to the far west was soon relegated to second place, and at the time of his death he had neither wealth, friends nor a place in the Church. Thus the first great opportunity was lost and the Sunday School cause in northern California was greatly delayed.

Other Latter-day Saints also came this way. Many members of the famous Mormon Battalion came to northern California after their release from the service of their country. Here they aided in discovery of gold, but surprising as it may seem to many they left this easy wealth and continued their arduous journey at the call of President Young to join their families and the body of the Saints in Utah. Thus, for reasons quite different from Brannan's they consequently did not found permanent

Sunday Schools. Had they elected to do so they too could have remained and become rich at this the greatest of all bonanzas, but they sought instead the more enduring values of the restored gospel among the Saints. Of them Bancroft, California's great historian, writes:

"Thus amid scenes now every day becoming more and more absorbing, bringing to the front the strongest passions in man's nature . . . at the call of what they deemed duty, these devotees of their religion unhesitatingly turned their backs on what all the world was making ready with hot haste and mustered strength to grasp at and struggle for, and marched through new toils and dangers to meet their exiled brethren in the desert."

But in performing this sacrifice they *found* their lives and their salvation, while those who followed the opposite course and put worldly wealth first lost the most precious thing that man may possess. It is interesting to speculate upon the results of the all-consuming wealth seeking activities carried on in northern California during the last half of the nineteenth century. During that time there was little or no progress made in establishing the restored Church and its organizations. What a practical demonstration of the Saviour's words: Ye cannot serve God and Mammon! It was not until enough truth lovers came to this area who actually "put first the kingdom of God" and devoted themselves wholeheartedly to its establishment

that permanent foundations were laid and the organizations of the Church including the indispensable Sunday Schools set up.

The loss of the initial impetus here was a calamity of the first order. Within five years after the landing of the Saints from the *Brooklyn* leading brethren from Utah came to northern California, but despite the valiant labors of such stalwarts as Parley P. Pratt, who came in 1851 and again in 1854 having been called to "the presidency of all the islands and coasts of the Pacific," and of George Q. Cannon, who in 1856-57 published the "Western Standard" with its excellent editorials on the message of the restoration, it was over 55 years before permanent organizations were effected. People here clearly were interested in gold rather than God.

It was not until August, 1892 that Elder John L. Dalton of Ogden who was called to "open a mission in California" arrived in the San Francisco area. He gathered up a few scattered Saints, but it was not until January, 1895 that the first real convert was baptized. With the few members available — six to be exact — Elder Dalton set up on October 2, 1892 the first branch of the Church in northern California. This historic event took place in a rented lodge hall on Washington street between thirteenth and fourteenth streets, in Oakland. After six months this branch moved across the bay to San Francisco where for five more

SUNDAY SCHOOLS IN NORTHERN CALIFORNIA

months it still retained the name Oakland Branch. Dr. J. P. P. Vandenberg, a retired physician, and his wife, the only members living in San Francisco, offered to the little group a large rent-free

for many years president of the branch, recalls the fear under which the little group met in this hall due to the disturbances — including rock throwing — by hoodlums in this part of the city.



Early picture of first Sunday School in northern California. (See explanation in article.)

room in a business building at 523 6th Street in San Francisco. Here it was that the first Sunday School in northern California was organized. This memorable day was August 6, 1893. George Hyde, a medical student at the University of California, was named superintendent. He was an able and faithful leader and the Sunday grew despite difficulties. Sister Justus Swanson, who still lives in San Francisco, and whose husband was

After four additional moves the accompanying picture was taken in 1902. At that time the Sunday School was held at Pythian Castle Hall, 909 Market Street, present site of a J. C. Penney store. Here they occupied the same building with the Spiritualists who were not at all pleased to share it with the Mormons. Brother William W. Collins was Sunday School superintendent at the time the picture was taken. He is shown in the center

of the picture sitting to the right of Elder James M. Kirkham, the man with the slim face who was a missionary here at the time. They can be identified by the high collars which were fashionable then. President Swanson is the white-haired gentleman in the back row. The writer was much intrigued by the intense seriousness of these Saints. He could find but one smile in the entire group. Perhaps this was presented because the boy with the smile "got to sit" by the lad with the wide lace collar. Brother Collins remembers still the protests of some of the members at the "high cost of living" in that day since copies of this picture size 24 by 26 inches was \$1.50.

Brother Joseph O. Story, who was for a long time branch president, reports that Superintendent Collins "was a wonderful superintendent, a fine able teacher who gave of his time without stint. For years he taught the teacher training class." Brother Story further reports as follows:

"At one time an invitation was sent out to about eight of the leading churches of San Francisco, together with the Reorganized Church, to visit the Sunday School of the Church of Jesus Christ of Latter-day Saints and see it in action. We had present about six reverend gentlemen and a representative of the Reorganized Church. After looking us over we gave them an opportunity to say a few words, but I'm afraid that the seeds fell on very barren soil

except for the message of the Reorganite. There seemed to be quite an uplift when he spoke of Joseph, the latter-day prophet. This we all appreciated. There was much shaking of hands at parting, and through this meeting we later had the honor of baptizing a member of theirs in good standing. George Reynolds by name, 250 pounds, aged 22 years."

Continuing his diligent work, Elder Dalton sought out the few scattered Saints in the Sacramento area and organized a branch there on Sunday, November 27, 1892. Some time thereafter a Sunday School was set up with James T. Garlick as superintendent. This seems to be the second Sunday School organization which continued in northern California. The next Sunday School to be launched was in Oakland in August, 1897. Charles J. Nethercott was named superintendent. He was the son of Alfred J. Nethercott, who joined the Church in England and came to California in the sixties. Sometime in the eighties he wrote to the General Authorities in Utah asking that missionaries be sent to Oakland. When the elders came they called on the Nethercotts. To this day some of this family are found in faithful activity in Sunday School work here.

The Sunday School had an interesting beginning in Gridley, the northernmost of the seven stakes in northern California. It was set up in February, 1907 by a virile cluster of families who had moved

in a body from Rexburg, Idaho to take possession of 1200 acres of land they had purchased in this area. George W. Tolly was made superintendent. From this humble beginning has grown six additional Sunday Schools with a membership of 1500. Some of their first meetings were held out under the massive oak trees on their land and some were held in the misnamed barnlike "Gridley Opera House." These Saints lost no time in getting their Sunday School going. The first seven families arrived in January, and in February the Sunday School was organized.

Another early Sunday School was that in Richmond, now in the Berkeley Stake. This began in 1914 in the home of Peter Gingler. Although it was discontinued for a time it was revived again in 1919 and has continued without interruption since. It is one of 13 now in operation in the Berkeley Stake. The Berkeley Sunday School itself began in 1925 with George W. Hickman as superintendent. This was started in the auditorium of the Berkeley High School with 125 present.

By 1920 great activity was evident in the Sunday School cause throughout Northern California. In this year a Sunday School was organized in Modesto with Bert Johnson as superintendent. "There were about 30 present at the initial gathering." In Modesto, now in northern California's newest stake (San Joaquin), there is a thriving ward of 600 members. Stockton,

another Sunday School in this same stake, was organized in 1923 with Oscar Atkinson at the head. It began with "about 30" members. Today they total around 800. Other early Sunday Schools were started in Palo Alto and San Jose now in the Palo Alto Stake. It seemed to be the accepted pattern for one Sunday School to demonstrate that it could succeed and soon another and still another were in operation, spreading abroad their blessings of light and truth.

The typical place of meeting was a rented lodge hall. These places, as almost every missionary will remember, were generally seriously lacking in essential facilities for ideal Sunday School work. Usually the Saints or missionaries faced the necessity of a hurried clean up of the smelly rooms occupied the night before by the members of the lodge. The first meetinghouse owned in this area was a sorry edifice formerly used by another church. One who helped recondition it reports: "It needed quite a lot of repairs such as plastering, painting, choir platform, and the roof leaked badly, so that we had to shingle it completely. When completed we had a fairly water tight job except for one spot over the baptismal tank. This we procured help from a professional shingler to remedy."

Despite these difficulties much excellent teaching was done in these early Sunday School classes and a good spirit of thanksgiving and brotherhood prevailed. Those who took part in these Sunday

Schools—and there are yet quite a number of them still alive and active—speak fondly of the love and devotion that they had in those early days for each other and for the glorious and soul satisfying truths of the gospel about which they learned as they met together in Sunday School to worship and to seek enlightenment. They speak with happy memories of the soulful singing of the songs of Zion to the accompaniment of the little old-fashioned foot pedal organ.

The problem of getting children safely to Sunday School and home again through the heavy traffic in the big cities in this section has always been a serious matter to anxious parents. Generally they went with the children where this was possible. Especially did they plan to do so when as parents they were shocked into increasing awareness of these hazards by some such experience as the following: Phil, aged 7, had been properly instructed in his responsibility to get his little brother Lynn to Sunday School and back safely. Especially was he told and retold how he was to cross wide and busy Shattuck Avenue. He was to pause, look in both directions, take his brother by the hand, and proceed carefully in crossing. In answering his mother's inquiry upon his return he said that he had done exactly as directed but added this enlightening bit: "After looking both ways I took him by the hand, shut my eyes tightly and ran all the way across as fast as we could go."

When the brethren came from Utah there was general rejoicing. The close association which the generally small numbers permitted with the Church leaders was greatly appreciated. One faithful member ripe in years and good works in the Sunday School cause recalls that "at one time President Heber J. Grant slept at our house." Similar expressions of rejoicing were made concerning many other leading brethren.

When the work had grown and sufficient strength was evidenced stakes were organized. The San Francisco Stake was the first stake of Zion organized in northern California. It embraced the entire Bay Area with headquarters in Oakland. This organization was effected on July 10, 1927 with W. Aird MacDonald as president. Claud W. Nalder was named superintendent of Sunday Schools, but was released after a few months to become bishop of the San Francisco Ward and Eugene Hilton was sustained as stake superintendent. A strong Sunday School stake board was appointed and regular stake supervision and encouragement begun. At that time there were ten Sunday School organizations in the entire Bay Area, where now there are 31.

As a stimulus toward efficiency and conformity to the full Sunday School program of the Church an "Efficiency Banner" was awarded at union meeting each month to the winning ward Sunday School. These evidences of success were

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My Journal

GEORGE A. SMITH

ABRIDGED BY ALICE MERRILL HORNE



GEORGE A. SMITH

1846

SUNDAY, April 11. Came up and crossed the Horn on a raft built by T. Lewis and S. A. Goddard. My wagon came near going off the raft. We feed our horses on cottonwood, brush and corn. Dr. Willard Richards' wagon and mine were the last to cross the Horn. In all there are one hundred and seventy-two (172) wagons and one hundred and thirty-six (136) pioneers. We passed down the Horn about half a mile and formed a line, myself on the extreme right.

Monday, April 12. Returned to Winter Quarters. Met in council in the evening and continued to council until 12 o'clock. I went to bed feeling much tired and bruised by riding horseback 35 miles on a rough-going nag.

Tuesday, April 13. John Taylor arrived from England. We met in council in the evening and continued til 1 a.m. Present, Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Hyde, Willard Richards, Wilford Woodruff, John Taylor, George A. Smith, (Amasa Lyman, sick), and Ezra T. Benson. Elders Taylor and Parley P. Pratt presented to the Council some instruments, which they had procured in England for the benefit of the pioneer company. There were two artificial horizons, two sextants, one circle of reflection, two barometers, one telescope and several thermometers.

Wednesday, April 14. Took leave of my family and started for my camp at about 9 o'clock a.m. Left my youngest child, Nancy Adelia,

with inflammation of the brain; it was the opinion of most that she would not live but a few hours. Two others of my family were sick. I left cornmeal enough to last my family three days, but no other provisions. My father let me have a yoke of cattle, rather poor, and not well matched, to help me on. I delivered them in charge of Ad-deson Everett to take to camp. I reached the camp in the evening very tired, and ate a hearty meal of catfish, honey and milk.

Thursday, April 15. My oxen came up and several other teams came in from Winter Quarters. We all hitched up and came to the main camp, which is about eleven miles on the banks of the Platte. Jesse C. Little came up with us in the evening from New Hampshire. The camp was called together and addressed by the President.

Friday, April 16. After breakfast the camp was called together. Present, 143 men, 3 women and 2 children. Opened with prayer by President Brigham Young. Remarks by George A. Smith, Heber C. Kimball and Bishops Whitney and Noble. Commenced organizing by appointing Cols. Markham and Rockwood captains of hundreds, or seventy-two or seventy-one. Tarlton Lewis, Addison Everett, Brother Case and John Pack, captains of fifties. Charles Shumway, B. L. Adams, John Brown, Howard Egan, Seth Taft, and the Twelve who are along (8) captains of tens.

Colonel Markham was appointed captain of a standing guard and

he picked out 48 men, 12 at a time, to stand one-half of the night. Seventy-two wagons, besides the boat.

At 2 p.m. we started and traveled up the Platte 4 miles and camped in line at 4 o'clock. Weather cold and cloudy. The road keeps up the bank of the Platte. Rushes for our cattle.

George Wardle, a native of Staffordshire, England, is with me having charge of my teams, which consist of four cattle, in poor order, and a horse. Besides he occupies the offices of cook, bottle-washer, etc. He has an impediment in his speech.

Saturday, April 17. Started soon after 9 a.m. and traveled up the Platte on a sandy road 7 miles and camped by a cottonwood grove, about 11 o'clock. Windy, cold and cloudy. At 8 a.m. the thermometer stood at 26. At 5 p.m. the conference was called together and formed in companies of tens. President Young proposed that we organize as a military body. Brigham Young was elected Lieut. General; Stephen Markham, Colonel; John Pack, first major, Shadrach Roundy, second major. President Young then told every man who walked to carry a loaded gun, and every teamster to have his where he could easily lay his hands on it. Teams to travel by tens, and not separate; no man to leave his team unless sent. Thomas Tanner was appointed captain of the cannon, with 8 men; Thomas Bullock, clerk of the company.

George A. Smith was formed into line next to Ezra T. Benson. Wilford

Woodruff, captain of the first ten, composed of nine men. Barometer 29 inches and 18 hundredths. Feed, cottonwood and corn.

Sunday, April 18. Captain of tens, Wilford Woodruff, first, Ezra T. Benson, second, P. H. Young, third, Johnson, fourth, S. H. Goddard, fifth; C. Shumway, sixth, Case, seventh, Seth Taft, eighth, Howard Egan, ninth, A. S. Harmon, tenth, J. Higby, eleventh, L. Jackman, twelfth, J. Brown, thirteenth, J. Matthews, fourteenth. Instructions from headquarters were for everyone to be at prayers at the sound of the bugle, at half past eight to be in bed, and the fires put out by nine. Five a.m. at bugle sound all to raise in their beds and pray, and be ready to start at seven. Every man who does not drive a team to walk by the side of his wagon with his gun loaded and caps handy. The sound of the bugle at any other hours than those named to be an alarm, and the camp to form in a circle.

Monday, April 19. Started at half past seven and traveled up the Platte bottom 12 miles, on a dry level road, and formed in a circle on the bank of the river. After resting traveled 8 miles more. Roads as usual. Camped in a semi-circle on the north bank of the Platte at half past 5 o'clock. While we were resting Orrin P. Rockwell, Jackson Redding, Thomas Brown and J. C. Little came up on horseback. Feed corn and a few spears of grass.

Wednesday, April 21. Started ox teams in line by themselves first.

Met some Pawnees who seemed very friendly. We passed their village and a trading house off on our left about a mile. Stopped on the Loup Fork and camped in a line on the fork, at about 5 p.m. Distance 22 miles. Some presents were made to the Indians while we rested, and the chief appeared dissatisfied either with our presents, or not stopping, or both. In the forenoon it was cloudy and sprinkled a little, and about 3 p.m. it lightened, thundered and rained a little over an hour quite hard, then the wind raised and continued blowing till bed time. A strong guard was set tonight on account of our nearness to the Pawnees. I was on guard the first half of the night. All slept with their clothes on. Feed: some new and old grass, and corn.

Thursday, April 22. Traveled about one and three-fourths of a mile and crossed Looking Glass Creek, which is about 6 yards wide, at a good ford. Came on to Beaver Creek, about 12 or 14 yards wide, crossed into a good ford and rested. Latitude of ford $41^{\circ} 25' 13''$, meridian observation by Prof. Orson Pratt. Camped at the missionary station on Plum Creek. Feed good. Hay put up by our brethren last summer and corn fodder. Warm and clear, with a pleasant breeze. Distance 18 miles. As I was watering my horse in Plum Creek it commenced raining. I tried to grasp the bank when my foot slipped into the mud, and at the same time my horse stepped his hind foot on my

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Sunday School Officers and General Board Members 1867-1949

COMPILED BY MARIE FOX FELT

MEMBERS OF THE DESERET SUNDAY SCHOOL UNION GENERAL BOARD—November 1867—February 1949 Listed in order of Their Seniority

George Q. Cannon	1867-1901
George Goddard	1867-1899
Edward L. Sloan	1867-1872
Robert L. Campbell, (Corresponding Secretary)	1867- ?

(In 1867 Albert Carrington, George A. Smith and Brigham Young, Jr., were called as a committee to select books suitable for Sunday School. They assisted the General Board in this capacity but were never listed either as board members or aids to the Board. How long they served also is not given in the records.)

John B. Maiben	1872-1875
William McLachlan	1872-1875
Levi W. Richards	1875-1914
Thomas Champneys	1875-1878 ?

(In 1875 Brother Charles J. Thomas served as director of the Deseret Sunday School Musical Union, which organization assisted the Deseret Sunday School Union but which, according to record was "of short duration." He was assisted in his efforts by the following named brethren: David O. Calder, Ebenezer Beesley, Joseph J. Daynes, Thomas C. Griggs, John S. Lewis, Thomas McIntyre, George Careless, Adam C. Smyth, and Evan Stephens.)

George Reynolds	1876-1909
John C. Cutler	1878-1890

(In 1878 the following named brethren were called to serve as missionaries for the General Board to further the Sunday School cause: William Willes [1878-90], Brothers Stephen R. Marks, Levi W. Richards, and John C. Cutler [called in Salt Lake Stake in 1878 but no date indicating when they were released] Brother Frederick A. Mitchell [1878-81], John Alford [1881-?])

(In 1878 the following named brethren and sister were appointed to act as members of a publications committee: Brothers George Reynolds, Levi W. Richards, and Sister Louisa Lula Greene Richards; but no date indicating when they were released from this position is given in the record. Brother George C. Lambert served from 1878 to 1882 when he was succeeded by Brother Abram H. Cannon. No record is shown of when Brother Cannon was released.)

(In 1878 the following named brethren were called to serve on a finance committee for the Deseret Sunday School Union: Brother George H. Taylor, serving from 1878 to 1887; Brother Samuel L. Evans from 1878 to 1881 when he was succeeded by Brother Thomas Edward Taylor; Brother John C. Cutler in 1878. No release date is shown in the record for Brothers Cutler or Thomas E. Taylor.)

SUNDAY SCHOOL OFFICERS AND BOARD MEMBERS

John Morgan	1883-1894
Karl G. Maeser	1887-1889
Joseph W. Summerhays	1887-1910
Charles F. Wilcox	1887-1889

(In April, 1889, the Executive Board of the Deseret Sunday School Union was formed consisting of the general officers and such of the standing committees as were in a position to continue their labors in the Union.)

Abram H. Cannon	1889-1896	Henry H. Rolapp	1906-1936
Thomas C. Griggs	1889-1903	Charles B. Felt	1908-1929
John M. Whitaker	1890-1897	George H. Wallace	1908-1923
Francis M. Lyman	1891-1916	John Henry Smith	1908-1911
Heber J. Grant	1891-1919	Sylvester D. Bradford	1909-1915
John C. Cutler	1892-1897	Milton Bennion	1909-
Karl G. Maeser	1894-1901	Howard R. Driggs	1909-1948
Joseph M. Tanner	1895-1906	Robert Lindsay McGhie	1909-1913
George Teasdale	1896-1907	Nathan T. Porter	1910-1923
Hugh J. Cannon	1896-1923	*Dorothy Bowman	1911-1916
Andrew Kimball	1897-1923	*Amy Bowman	1911-1912
George D. Pyper	1897-1943	*Elmina Taylor	1911-1913
Leo Hunsaker	1897- ?	*Beulah Woolley (Johnson)	1911-1919
*John F. Bennett	1897-1900	Joseph Ballantyne	1912-1922
*William B. Dougall	1897-1900	*Ethel Simons Brinton	1912-1915
*John M. Mills	1897-1900	Charles H. Hart	1912-1934
*L. John Nuttall	1897-1900	Charles W. Penrose	1912-1919
*William D. Owen	1897-1900	Hyrum G. Smith	1912-1920
*James W. Ure	1897-1900	Edwin G. Woolley	1912-1921
*Seymour B. Young	1897-1900	J. Leo Fairbanks	1913-1923
Joseph F. Smith	1898-1918	E. Conway Ashton	1914-1919
*Christian D. Fjeldsted	1898-1900	E. G. Gowans	1914-1925
John W. Taylor	1899-1906	John W. Walker	1914-1923
John F. Bennett	1900-1938	Adam S. Bennion	1915-
Horace S. Ensign	1900-1901	*Bessie Felt Foster	1915-1922
Anthony H. Lund	1900-1919	Edward P. Kimball	1915-1937
John M. Mills	1900-1923	*Kate McAllister	1915-1919
L. John Nuttall	1900-1905	*Florence Horne Smith	1915-1933
William D. Owen	1900-1916	Tracy Y. Cannon	1917-1943
Henry Peterson	1900-1912	*Ina Johnson	1918-1927
James W. Ure	1900-1912	Richard R. Lyman	1918-1919
Seymour B. Young	1900-1924	George N. Child	1919-1927
George M. Cannon	1901-1937	T. Albert Hooper	1919-1942
Horace H. Cummings	1901-1937	Robert L. Judd	1919-1943
Lorenzo Snow	1901-1901	Alfred C. Rees	1919-1941
John R. Winder	1901-1910	Charles J. Ross	1919-1943
James E. Talmage	1901-1919	Lawrence W. Richards	1919-1921
A. O. Woodruff	1903-1904	(Secretary)	
Josiah Burrows	1904-1929	Frank K. Seegmiller	1919-1943
*Donnette Smith Kesler	1904-1906	*Mable Cook	1920-1927
*Rebecca Morris (officer)	1904-1906	*Blanche Love Gee	1921-1927
William Morton	1904-1930	Albert Hamer Reiser	1921-1924
Horace S. Ensign	1905-1919	(Secretary)	
Thomas B. Evans	1906-1909	Albert E. Bowen	1922-1935
David O. McKay	1906-1934	P. Melvin Peterson	1922-1943
Stephen L. Richards	1906-1934	Eugene H. Hilton	1923-1927
Harold G. Reynolds	1906-1927	Winslow F. Smith	1923-1924

Albert Hamer Reiser	1924-	Archibald F. Bennett	1940-
George R. Hill	1925-	Joseph Christenson	1940-1947
*Inez Witbeck	1925-1934	A. William Lund	1940-
Mark Austin	1926-1943	Marion G. Merkley	1940-
*Tessie Giauque (Post)	1926-1934	Joseph K. Nichols	1941-1948
*Lucy G. Sperry	1926-1934	Kenneth S. Bennion	1942-
James L. Barker	1927-1946	Reuben D. Law	1942-1945
Jesse R. S. Budge	1927-1930	Antone K. Romney	1942-1948
J. Percy Goddard	1927-1935	J. Holman Waters	1942-
George A. Holt	1927-1945	Claribel W. Aldous	1943-
Joseph Fielding Smith	1927-1935	Lorna Call Alder	1943-
Elbert D. Thomas	1927-1938	A. Parley Bates	1943-
David A. Smith	1928-1943	Marian Cornwall	1943-1947
George A. Durham	1930-1943	H. Aldous Dixon	1943-
*Marie Fox Felt	1930-1934	Margaret Ipson	1943-
Frederick J. Pack	1930-1938	Ralph B. Keeler	1943-
John T. Wahlquist	1933-1943	Nellie H. Kuhn	1943-
M. Lynn Bennion	1934-1945	Vernon J. LeeMaster	1943-
Gerrit de Jong, Jr.	1934-	William P. Miller	1943-
Carl F. Eyring	1934-	Leland H. Monson	1943-
Marie Fox Felt	1934-	Mark E. Petersen	1943-1943
Tessie Giauque (Post)	1934-1934	Phyllis D. Shaw	1943-1947
DeLore Nichols	1934-1943	Alexander Schreiner	1943-
Frank L. Ostler	1934-1935	Melba Glade	1944-
Lynn S. Richards	1934-1946	Eva May Green	1944-
Lucy Gedge Sperry	1934-	David Lawrence McKay	1944-
Inez Witbeck	1934-	Addie L. Swapp	1945-
Deloros Bailey (Middleton)	1935-1936	Henry A. Smith	1945-1946
Marba C. Josephson	1935-1935	Hugh B. Brown	1946-
Ruth Wheelon	1935-1939	Carl J. Christensen	1946-
Wallace F. Bennett	1936-	W. Lowell Castleton	1946-
Earl J. Glade	1936-	Henry Eyring	1946-
Herbert B. Maw	1936-1940	Richard E. Folland	1946-
Junius R. Tribe	1936-1943	Hazel West Lewis	1946-
William E. Berrett	1937-1945	Hazel Fletcher Young	1946-
Don B. Colton	1937-	Florence S. Allen	1947-
Gordon B. Hinckley	1937-1946	William E. Berrett	1947-
Llewelyn R. McKay	1937-1943	Lowell M. Durham	1947-
Thomas L. Martin	1937-	Beth Hooper	1948-
Wendell J. Ashton	1938-	A. LeRoy Bishop	1948-
William M. McKay	1939-1947	Wilford Moyle Burton	1948-
Edith Ryberg	1939-		

*Indicates aid to the General Board.

OFFICERS OF THE DESERET SUNDAY SCHOOL UNION

1867 - 1949

SUPERINTENDENTS

George Q. Cannon	Nov., 1867	April 1901
Lorenzo Snow	May, 1901	October 1901
Joseph F. Smith	Nov., 1901	November 1918
David O. McKay	Dec., 1918	October 1934
George D. Pyper	Oct., 1934	January 1943
Milton Bennion	Mar., 1943	

FIRST ASSISTANTS

George Goddard	June, 1872.....	January 1899
Karl G. Maeser	Jan., 1899.....	February 1901
George Reynolds	May, 1901.....	May 1909
David O. McKay	May, 1909.....	November 1918
Stephen L. Richards	Dec., 1918.....	October 1934
Milton Bennion	Oct., 1934.....	March 1943
George R. Hill	Mar., 1943.....	

SECOND ASSISTANTS

John Morgan	June, 1883.....	July 1894
Karl G. Maeser	July, 1894.....	January 1899
George Reynolds	Jan., 1899.....	May 1901
J. M. Tanner	May, 1901.....	April 1906
David O. McKay	Jan., 1907.....	May 1909
Stephen L. Richards	May, 1909.....	November 1918
George D. Pyper	Dec., 1918.....	October 1934
George R. Hill	Oct., 1934.....	March 1943
Albert Hamer Reiser	Mar., 1943.....	

SECRETARIES

George Goddard	Corr. Sec.....	1867 - ?
Robert L. Campbell	Corr. Sec.....	1867 - ?
John Maiben	Gen. Sec.....	1872 - 1875
William McLachlan		1875 - 1875
Levi Richards	Gen. Sec.....	1875 - 1890
Thomas Champneys	Asst. Sec.....	1875 - 1878
John C. Cutler	Asst. Sec.-Treas.....	1878 - 1897
John M. Whitaker	Gen. Sec.....	1890 - 1897
George D. Pyper	Gen. Sec.....	1897 - 1900
Leo Hunsaker	Asst. Sec.-Treas.....	1897 - ?
Horace S. Ensign	Gen. Sec.....	1900 - 1901
George D. Pyper	Gen. Sec.....	1901 - 1918
Lawrence W. Richards	Gen. Sec.....	1919 - 1921
Albert Hamer Reiser	Gen. Sec. and Ex. Sec.....	1921 - 1942
Wendell J. Ashton	Gen. Sec.....	1942 - 1947
Richard E. Folland	Ex. Sec.....	1947 -

TREASURERS

William McLachlan	1872 - 1875
George Reynolds	1876 - 1907
John F. Bennett	1907 - 1938
Wallace F. Bennett	1938 -

MY JOURNAL

(Continued from page 229)

right instep and still kept restive, and as I was thus fastened down, he stepped his forefoot on my breast stone, where it once used to be so

sore, when I was subject to spitting blood. Dr. Willard Richards and Elder Wilford Woodruff relieved me.

Book Review — *Managing Your Mind*

Managing Your Mind, by S. H. Kraines, M.D., and E. S. Thetford, pp. 374. Price \$2.75. Macmillan Co., 1947.

Dr. S. H. Kraines is associate in Psychiatry, University of Illinois, College of Medicine, assistant State Alienist, Illinois, and Diplomate of American Board of Psychiatry and Neurology. E. S. Thetford is at the Woodrow Wilson Junior College in Chicago.

This book has literary as well as scientific merit. It aims to make clear the conditions of mental health with some illustrations of various forms of mental illness and their causes. The principles set forth are illustrated with specific case studies. These show how some aches and pains and unwarranted fears are traceable to purely mental causes. This is determined first by thorough physical examination. If the physical organism is found to be perfectly normal, then study is turned toward the mental and social history and situation of the patient. The purpose is to lay the foundation for better understanding of the principles of mental hygiene, both individual and social.

The first part of the book is concerned primarily with the marvelous automatic functioning of the

human organism—a subject very ably expounded by Dr. W. B. Cannon. Until recently retired, Dr. Cannon was Professor of Physiology at Harvard University. He is recognized internationally as one of the greatest authorities in his chosen field. One of his notable publications is entitled, *The Wisdom of the Human Body*. This title well represents the point of view of the authors of *Managing Your Mind*.

Chapter four is given to discussion of "Emotional Thinking," also called "Primitive" and "Illogical Thinking," really not thinking at all, but rather associations based upon superstitions, old and new, acquired prejudices and generalizations based upon a few cases only. "Logical thinking is urged, not because it is easy or particularly pleasant but because it is essential if we are to live with maximum pleasure and minimum pain in this 'civilized' environment, for the control of which our total organism is not any too well adapted. Just as lower forms of life developed special sense organs wherewith to master their environment, so man, to meet his special situation, must utilize the latent powers of his cortex."

Chapter five advises that we "Make Allies of our Attitudes,"

and that we reject the popular notion that human nature cannot be changed. Formation of habits can be controlled and new attitudes created, thereby changing the nature of the individual for better or for worse. On page 49, lists are given of eighteen Immature or Harmful Attitudes and corresponding Mature or Constructive Attitudes. Following are samples:

<i>Immature</i>	<i>Mature</i>
Resentment	Forgiveness
Self-pity	Facing Facts
Self-importance	Respect for Others
Self-indulgence	Self-discipline
Selfishness	Generosity

Chapter five—"Tension," deals with symptoms of various undue mental strains, their causes and cures. We are warned against falling into self-defeating habits that carry us to extremes. "The . . . profligate and miser alike reveal by their actions that they have no true sense of the value of money; and the person who can never make up his mind equally with the one whose code is iron clad and who regards his opinions as having the finality of the laws of the Medes and the Persians is a detriment to himself and to society."

Chapter seven deals with Heart Symptoms and related ills, more common with contemporary white than with black races. A story is told of a Negro's explanation. "The white man worries and worries about what torments him; and after a while he can't stand his worry no more and just kills himself. The

Negro worries and worries, and then he just goes to sleep." The white man might in this matter well emulate the Negro.

Chapters eight and nine deal with symptoms of numerous common ailments, sample cases and recommendations. To find the cause and the cure a thorough medical examination is necessary. Whether the trouble be physical or mental, the patient must co-operate with the physician, and, in case of mental ailment, take himself firmly in hand.

Chapter ten, "Psychological Mechanisms" and chapter eleven, "Symbolic Symptoms" offer very helpful suggestions for meeting and recovering from effects of distressing situations that may befall any of us.

The first part of chapter twelve, "Sex and Marriage," is designed to assist parents in the enlightenment and guidance of their children and youths in this very important phase of their education. Parents are urged to increase their understanding of the problems involved and to take more responsibility for solving these problems. The latter part deals with marriage and the problems of married life. The subject is treated in very realistic fashion and might well be read by prospective brides and bridegrooms as a prerequisite to securing a marriage license. It is a serious study but not without humor, as may be noted by the following parenthetical remark: "Have you ever noticed in the newspapers the pictures of per-

sons 'celebrating' their golden anniversary? Almost always one looks grimly triumphant; the other, chastened and subdued!"

The remaining chapters of the book deal with the following topics: A Realistic Philosophy of Life, Intellectual Objectivity and Emotional Stability, Achieving Maturity, Self-reliance and Courage, Energy Expression, and Changing Social Nature. In chapter fourteen, the authors discuss the nature of truth without making clear distinction between truth as mere facts and as principles, between truth as man temporarily conceives it and as truth apart from the fallible human concept of it. This involves the controversy between the pragmatists and the metaphysical idealists and realists. From the standpoint of the purpose of the book this may properly be regarded as a side issue. The fact remains that scientific theories frequently change as do also specific methods of applying moral principles in our complex and ever-changing world.

In regard to the difficult problems with which we are faced, it is very important that we acquire emotional stability and steadfastness of purpose. This, however, should not prevent us from changing our purpose if we find that it is wrong.

We rightly prize very highly our freedom but with it we should be conscious of the fact that the more freedom we have the greater and more demanding are our obligations. There needs to be greater emphasis upon our duties toward God and

fellowmen to compensate for our demands for freedom.

Fond parents may well heed the following: "Don't try to make life 'easy' for your child. Life is not easy for anyone. Maybe it ought to be; maybe some day it will be; but it never has been and it is not now. The sooner one learns he has work to do and problems to solve the sooner will he start mobilizing energy for doing his share. Paradoxically enough, you make life ultimately much easier by expecting and, if need be, insisting that he do his work, than if you do it for him. The steadier the stream of mobilized energy, the less exhausting the work; and the steady supply is furnished only by actual doing."

This is followed by suggestions concerning how to cultivate a proper attitude toward work.

On changing our social natures the authors offer suggestions under the following headings:

Be acquainted with current issues.

Hear both sides of every question.

Discover similarities in differences.

Think about them.

Subject your ideas to the opinions of others.

Be more eager to listen than to expound.

Having arrived at your decision, implement it with action, (social and political).

Under the heading of Leadership this subject is summarized in the following significant paragraphs:

"Probably no other one factor is

more potent in determining the kind of world we shall have than is the quality of our leadership. We can have our choice: we can lazily turn over our lives to men dominated by the lust for personal gain or controlled by special and selfish interests or we can place our trust in men of personal integrity, social vision, and daring initiative. That we can make this choice is at once the glory and the terrifying responsibility of living in a democracy. If we bungle our opportunity, shirk our responsibility, let our inertia or our short-visioned selfishness prevent the mobilization and direction of our energy toward the selection and support of real leaders, we have only ourselves to reproach, that in a world of plenty there is want, that the law of the jungle still prevails, that the Four dread Horsemen still ride across a terror-stricken multitude.

"Too often we have daintily washed our hands,' preferring the pursuit of our personal interests or the quiet seclusion of our 'ivory towers' to the grime and stench of politics. We have blindly thought—if at all—that we were doing our part if we kept ourselves 'unspotted from the world.' Today, as perhaps never before, men of good will realize that good will alone will not suffice for themselves or for the world. We need all the serpentine wisdom we can muster and all the constructive energy we can mobi-

lize to outwit the powers of darkness."

The facts and principles set forth in this book lead the authors by way of conclusion to the following admonitions:

"Now as never before do we need to *face facts* and *stabilize our emotions*. We must understand just what dangers confront us, realize the magnitude of the task before us, and honestly measure just what we are doing for the peace effort as against what we could do. We must maintain our sense of proportion, avoid blind prejudices and hatreds, and control our natural tendency toward hopeless depression over minor failures of fatuous hopefulness that "everything will come out all right." We must conserve our emotional forces and *mobilize our latent energies* for the purpose of directing them into constructive channels.

Military victory was won at a staggering price—a senseless waste, a cruel mockery unless we win the even more arduous, baffling, and demanding struggle for peace. Now, as never before, must we maintain at as high a level as possible our *intellectually honest and emotionally steady habits of reactions*; now, as never before, must we develop to their highest potentiality our problem-solving ability and our dream-created, reason-directed *initiative*."

—Milton Bennion

"Lo, children are an heritage of the Lord. . . . Happy is the man that hath his quiver full of them." (Psalm 127:3, 5.)

THE DESERET SUNDAY SCHOOL UNION

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QUALIFICATION OF TEACHERS

WHENEVER possible, young people called to teach should be twenty or more years of age; should have completed a teacher training course, or should have had experience as a cadet teacher. For their own sakes, as well as for the benefit of those they teach, they should have completed the Gosepl Message courses or equivalent religious education. Some may have had this in seminary or institute classes; even then maturity of judgment may not be adequate. Give young people a chance to grow up mentally and spiritually before they are asked to teach.

It may in many cases be better to call to this service mothers who have no children under four years of age. Invite them to accompany

their children to Sunday School and to qualify for teaching, if without teaching experience. They can better serve as teachers when needed than as members of a class for adults. In some cases this may also be true of fathers.

Women, as a rule, are better adapted to teaching in the Junior Sunday School and the Intermediate departments. It would be well if more men could be made available to teach in the Junior and Senior departments, provided, of course, that they are good teachers. Teachers should be selected on their merit as Sunday School teachers and their adaptability to the classes assigned them, whether these teachers be men or women.

Secretaries

THIS message may sound like a scolding; if so it is only because we feel that it is needed to help improve secretarial work. "No offence taken where none is meant."

In our letter to stake superintendents and stake secretaries requesting delinquent monthly and annual reports for 1948, we said, among other things, "We do not feel that there is any excuse for further delay." Many of our stake secretaries felt this a direct reflection and were hurt. Actually this remark in most instances should have been directed to ward secretaries. It appears that a number of our stake secretaries have a very difficult time getting ward secretaries to make up their ward reports promptly. We hope that all ward secretaries as well as stake secretaries will read this article.

We urge greater co-operation where needed, on behalf of the ward secretary. We have a great many excellent, co-operative ward secretaries. We also have a large number who evidently feel that all they should do is fill out the blanks in the minute book, and unfortunately they do this during class period time.

Secretaries should not accept the job unless they understand their responsibilities and are willing to fulfil them. They should be willing to spend an hour or two a week

outside of actual Sunday School time to take care of the necessary work.

Secretarial work is very important. Many of you have found this out when preparing for your homecomings. Make up your mind now that your successor will not have the same difficulties that you have experienced searching for past records of your school.

Roll books as well as minute books should be kept — at least for a few years. If roll books are kept, and teachers given an opportunity to refer to them, a great deal of our difficulty encountered at "promotion" time might be eliminated. How? We could then stress the completion of "courses" rather than "ages." We should endeavor to have our pupils finish prescribed "courses." This could be done by teachers without the oft-times embarrassing age questioning at "promotion" time. Teachers should be encouraged to *know* their pupils. For the proper functioning of Sunday School, roll books correctly filled out are a must.

The office of the Deseret Sunday Union deeply appreciates the splendid efforts of most of our stake and ward secretaries. We extend to you our gratitude. Keep up your good work, extend help and encouragement where you can in the interest of better gospel teaching.

Librarians

THE alert teacher has always sought all avenues available to enrich his presentation of the gospel theme. In many instances the message of the lesson may be brought out through the use of objects supplied by nature. Flowers from the Hill Cumorah; leaves from the Sacred Grove; shells from the banks of the Mississippi or Missouri; bulbs, seeds, cocoons to show the rebirth of life; herbs used by the pioneers or people of biblical times are some interesting objects of nature which can be brought into the Sunday School classroom.

A replica is a model of an object and as such gives the learner a clearer mental image than can be obtained by a verbal description. Replicas are especially effective teaching aids when the learner has insufficient experience background to comprehend a situation clearly.

When the long-ago or the far-away is being studied such teaching aids as models of: a log house, an adobe brick, an Indian wigwam, a temple, a tabernacle, Book of Mormon plates, a handcart, a prairie schooner, are very effective. These models may be homemade or purchased in souvenir stores and should be part of the equipment of every ward library.

A better understanding of our earthly home is obtained through a knowledge of the way our ancestors and other people have lived.

Articles from their culture tell us the story of the way they did things. Types of objects likely to help us in this understanding are; pioneer relics (clothing, furniture, tools, music, literature, luxuries), Indian relics and relics from other lands and pre-historic relics.

Such precious articles are to be found in nearly every community and may be frequently borrowed and brought to class; if not, classes may visit museums and view them there.

Photographs tend to keep vivid in the memory events that have been experienced. Such pictures also help to make real such experiences to others. Photographs which might be of value to a Sunday School teacher are photographs of the leaders of the Church, historical environments of the Church (the Prophet's home and early life, Nauvoo then and now, pioneer trails, early settlement of Utah, and landmarks), old world environments and activities of missionary life.

Such pictures may be purchased in a few book or kodak shops. They are also found in teachers' personal collections or in the collections of other ward members.

Teachers might be encouraged to contribute replicas for which they no longer have use to the Sunday School library. The librarians should

inform the other teachers that these objects are available and stimulate their use by the teachers. It would be helpful for the librarian to list places in the community where

relics and photographs may be borrowed. He might also assist the teacher in obtaining permission for the use of these objects.

—Margaret Ipson

BOOK REVIEW

TIMPANOGOS TOWN by Howard R. Driggs, recently published. Copyright 1948 by Howard R. Driggs. 127 pp. and 101 pp. of photographs. Price \$3.00 — This is a story of the founding and growth of Pleasant Grove by one of its native sons who long since became a national figure in the field of education. He is Emeritus Professor of English Education, New York University and author of *Westward America*, *The Pony Express Goes Through*, *Ben the Wagon Boy*, *Mormon Trail*, *The Master's Art*, and other well-known books.

The story is artistically illustrated by J. Rulon Hales and written

in the author's stimulating and attractive language. The photographs are chiefly of men and women who had part in the founding of what was at first called Battle Creek and later changed to Pleasant Grove; also some of the descendants of these pioneers who have attained distinction in church or state. A surprisingly large number have become prominent in the field of education.

This book is an excellent contribution to the literature of the pioneering activities of the Latter-day Saints in Utah. Sunday School teachers will find in it interesting stories to illustrate some of their lessons.—Milton Bennion

STATEMENTS FOR CHURCH HISTORY PICTURES

Note to those who have the Sunday School "Church History" set of 96 colored pictures, and to prospective purchasers.

Brief historical statements regarding each one of the 96 colored pictures have been prepared by the library committee and are now printed on perforated paper. Each statement may be fastened to the back of the picture or mounting paper of the picture to which it refers.

These statements will greatly en-

hance the value and usefulness of these pictures.

Beginning April 1 these sets of historical statements will be included in each packet of pictures which sell for \$3.00. For those who now have these Church History pictures we will supply the set of statements for the small charge of 25 cents. Mail your orders to the Deseret Sunday School Union, 50 North Main Street, Salt Lake City 1, Utah.

Music

HOW TO CONDUCT A SONG PRACTICE

V. The Role of the Organist (continued)

THE following is an excerpt from the music page of *The Instructor*, February, 1946, by Alexander Schreiner, entitled "How to Use the Stops on the Organ, Part II":

"Every organist has wished at some time or other that his instrument were larger, so that it would afford greater variety of color and power. As a matter of fact, the limitation is often mostly within the player himself, for seldom is he drawing out of his instrument all it is capable of. Important suggestions for widening your opportunities for color and power were given on this page one month ago. It is now taken for granted that the reader has tried all of the technical ideas there given. Now to proceed on the pipe organ.

"For soft music, use the softest 8-foot stops (such as Aeoline or Dulciana) alone. These may also be used with correspondingly soft 4-foot stops, or with a 4-foot coupler. This color can then be used by both hands, or it may be used as an accompaniment to an 8-foot flute sole. This solo may also consist of 8-foot and 2-foot; or 16-foot and 4-foot; or 16-, 8-, and 2-foot; or 16-, 4- and 2-foot stops. May we recommend that you try this some time, by playing

"How Great the Wisdom and the Love" out of the song book. You may play it once through with both hands on the soft Dulciana tone color. A second verse may now be played with the melody in the flutes, the bass in the pedals, and the remaining inner parts in the left hand on the Dulciana color. If you do not feel capable of doing this well the first time you try it, then you owe it to yourself and to the congregation that you do some practicing. The reward is sure both in a better performance, here and now, as well as a preferred place in heaven hereafter.

"For congregational singing, the strong 8-foot and 4-foot stops should be drawn for the manuals, and the 16-foot and 8-foot stops in the pedal. Again, as shown a month ago, avoid at all costs the sounding of the muddy 16-foot tone on the manuals unless you are now willing to play both hands an octave higher. Be sure to try this method on some vigorous hymn-tune such as "Come, Come Ye Saints." At such a time you may have not only the swell pedal in the open position, but also the crescendo pedal. This latter should be used rarely on such a small pipe organ, just as the left knee swell

is used only for full power on a reed organ.

"All the above principles apply to the use of electronic organs. The various pitches available on these instruments should be used as in-

dicated. The brown-colored draw bars are the 16-foot stops. They are the trouble makers which sometimes spoil our colors. Use these sparingly, and only as indicated above.—L.M.D.

PRESIDENT DAVID O. McKAY

(Continued from page 210)

While he was general superintendent, the Parents' class was made general throughout the Church, and there was instituted a progressive course of study from the Kindergarten to the Parents' class. The lessons were graded and the members of each department had a definite assignment to complete before being promoted to the next higher division.

Ideal class instruction as developed in Weber Stake found its way into all the Sunday Schools of the Church, and with this general movement forward there must have come supreme satisfaction as a result of a difficult task well done.

President Bryant S. Hinckley in an article published in the *Improve-*

ment Era, May, 1932, says: "This work appealed to the best and the finest that is in President McKay. He brought to it, not only an undivided heart, but the strength and devotion of all his splendid powers. He put into the organization a part of the sublime and attractive faith so manifest in his own life. Through the Sunday School he has fostered two major objectives of the Church—the development of faith and the building of character and he has left forever upon it the imprint of his shining personality.

"President David O. McKay has made a lasting contribution to the Sunday School cause. No history of the Church hereafter will be written that will not exalt him to a high place because of this work."

SUNDAY SCHOOLS IN NORTHERN CALIFORNIA

(Continued from page 226)

greatly prized. The Vallejo Ward Sunday School which won the banner shortly after being organized proudly reports that they "still have it in our possession." Development of stake Sunday School supervision in the other six stakes in northern California has followed similar patterns.

In the area of northern California where 57 years ago the first Sunday School was organized there are now, including the Northern California Mission which embraces all the territory outside the seven stakes, 105 thriving Sunday School organizations. Whereas the enroll-

—more on page 255

Sacramental Music and Gem for July and August

PRELUDE

Reverently

WILLY RESKE



In memory of the broken flesh,
We eat the broken bread,
And witness with the cup, afresh
Our faith in Christ, our Head.

POSTLUDE



Ward Faculty — Teacher Improvement

THEME FOR JULY: KNOW YOUR PUPILS

THE lessons provided for Sunday School classes are but a means, not the end of religious education. Knowledge of facts and principles is, of course, important, but the value of knowledge in religious education depends on how it affects the attitudes and the conduct of the learner.

Because of the all-too-frequent changes in the personnel of the teaching staff and of the members of ward superintendencies some Sunday School supervisors have thought it hopeless to assume that either teachers or superintendents will learn the names of the pupils or anything about their personal characteristics and family connections. If this forlorn view is accepted our cause may also be hopeless.

Wards are not now generally very large. Officers and teachers are as a rule residents of the ward. The enlistment committee with the co-operation of the officers and teachers should become acquainted with every family in the ward. On the cradle roll should be a list of all children of pre-Sunday School age. When these children enter Sunday School it is a first requirement that they receive a friendly welcome

from their teachers, and their names and family connections be learned, if not already known.

As the children pass to new classes and to new teachers from year to year it is one of the first requisites of the teacher to learn the names of each pupil. This is essential to successful conduct of the class. The Sunday School general board years ago advised against general use of the lecture method in Sunday School classes. Unless class members participate in the conduct of a lesson they are likely to lose interest in what is being said. In case of older children and young adolescents serious problems of discipline may occur. These cannot be managed successfully unless the teacher knows the names of the pupils, and, if possible, something of their individual characteristics. A teacher who has this information and some experience and skill in teaching can readily manage these cases without offense to anyone. A question in line with the subject under discussion directed to an inattentive or unruly pupil may at once enlist his attention and ultimately his interest. Scolding under any circumstances seldom does any good. If done in presence

of classmates it may do much harm.

An unruly boy when given responsibility of leadership often becomes a star performer. On the the other hand, if reprimanded by a teacher wanting in human under-

standing and teaching skill, he may become a rebel.

Read and study the editorial by President David O. McKay in *The Instructor*, March, 1949.

—Milton Bennion

THE DOCTRINE AND COVENANTS AND THE CHURCH

(Continued from page 219)

obligation to actively participate in the government of the world.

"I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free.

"Nevertheless, when the wicked rule the people mourn.

"Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil." (Doctrine and Covenants 98:8-10.)

"We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people if a republic, or the will of the sovereign." (Doctrine and Covenants 134:3.)

From the foregoing references it is evident that the Doctrine and

Covenants teaches four positive things to the Latter-day Church. First, that God has inspired laws made in righteousness for the preservation of life and to establish peace, security and freedom for the individual members of such political units. Second, that until the Kingdom of Heaven is established with power on earth, it is the duty of Church members to be obedient to law. It thus becomes impossible for a Latter-day Saint to declare himself a conscientious objector on the basis of the teachings of the Church. A third teaching insists that there must be a complete separation of church and state in order to make possible absolute freedom for the practice of religion. The obligation of Christians to participate in government and thereby inject into it the guidance of Christian morality is a fourth principle taught by this book of latter-day scripture.

"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest. . . . Remember the word which Moses the servant of the Lord commanded you, saying, The Lord your God hath given you rest, and hath given you this land." (Joshua 1:9, 13.)

References for July Lessons

Abbreviations

Church News—Weekly Church Section of Deseret News.
Era—The Improvement Era.
Instructor—The Instructor.
R. S. Mag.—The Relief Society Magazine.

FIRST INTERMEDIATE DEPARTMENT

What It Means to be a Latter-day Saint

Chapter 24. John Taylor, the Third President

Preston Nibley, "Interposition of Providence," Church News, April 8, 1944, p. 15. A faith-promoting incident in the life of John Taylor.

"Our Cover Picture," Instructor, vol. 83, Jan., 1948, pp. 28-29. An account of the life of John Taylor.

Chapter 25. Wilford Woodruff, the Fourth President

Lois Clayton, "Wilford Woodruff," Instructor, vol. 82, Nov., 1947, pp. 506, 532. A short account of the life of Wilford Woodruff.

"Whispering of the Spirit," Church News, Jan. 15, 1944, pp. 11-12. An account of a missionary experience of Wilford Woodruff.

Preston Nibley, "He Prayed for Deliverance," Church News, April 22, 1944, p. 11. An incident in the life of Wilford Woodruff.

Chapter 26. Lorenzo Snow, the Fifth President

John Henry Evans, "Lorenzo Snow, Fifth President of the Church," Instructor, vol. 81, Nov., 1946, p. 529. A brief account of President Snow's life.

T. Edgar Lyon, "Lorenzo Snow," Instructor, vol. 84, March, 1949, pp. 109-110, 129. Biography of President Snow with particular reference to Sunday School work.

Chapter 27. Joseph F. Smith, the Sixth President

Bryant S. Hinckley, "President Joseph F. Smith," Instructor, vol. 84, April, 1949, pp. 155-156.

SECOND INTERMEDIATE DEPARTMENT

Old Testament Stories

Chapter 25. The Sixth and Seventh Commandments

Joseph Fielding Smith, "The Law of Chastity," Church News, Dec. 16, 1944, pp. 14, 16. Law of chastity discussed.

Chapter 27. Aaron, the Spokesman

Joseph Fielding Smith, "A Statement Concerning the Sons of Aaron," Church News, August 11, 1945, pp. 1, 6. A discussion on the priesthood held by the sons of Aaron and related subjects.

JUNIOR DEPARTMENT

The Life of Christ

Chapter 27. The Parable of the Talents

"President Clark Urges Youth of Church to Develop all Talents," Church News, May 3, 1947, pp. 1, 5. A brief discussion on the parable of the talents.

ADVANCED JUNIOR DEPARTMENT

The Church of Jesus Christ

Chapter 23. Peace, and Then the Sword

John A. Widtsoe, "The Trail of Human Error," Church News, April 8, 1944, p. 16. A brief discussion of the apostasy.

J. Reuben Clark, Jr., Conference Address, Church News, Oct. 13, 1945, p. 19. The people wandered away after the death of Jesus' apostles.

George Albert Smith, Conference Address, Church News, Oct. 20, 1945, pp. 1, 8. Comments on the name of our Church and its significance.

Joseph L. Wirthlin, "Importance of Name of Jesus Christ," Church News, April 15, 1946, p. 15. Our Church organized in the pattern of the primitive church and bears name of Christ.

"His Church Must Bear His Name," Church News, June 8, 1946, p. 2. The Church bears the name of Christ and teaches the principles He taught.

Franklin S. Harris, Jr., "Modern Problems," Church News, July 13, 1946, pp. 6, 8. Comments on wars and cause of wars among the Nephite people.

Joseph L. Wirthlin, Conference Address, Era, vol. 48, May, 1945, pp. 296, 297. Ordinances changed and false doctrines crept into the Church after the death of Jesus.

Chapter 24. The Church in the Roman Empire

Joseph L. Wirthlin, Conference Address, Era, vol. 48, May, 1945, pp. 295, 296. A brief discussion on the changing of ordinances and false doctrines that brought the apostasy.

John A. Widtsoe, "The Trail of Human Error," Church News, April 8, 1944, p. 16. A brief discussion of the apostasy.

Russel B. Swensen, "The Early Christian Fathers," Instructor, vol. 82, March, 1947, p. 129. Comments which reveal basic tendencies in the apostasy from the primitive church of Christ.

Russel B. Swensen, "Textual Criticism and the New Testament," Instructor, vol. 81, May, 1946, pp. 230, 231. The renaissance period influential in stimulating studies of New Testament manuscripts.

Chapter 25. Men in Revolt

Olga K. Miller, "Democracy and Religion," Era, vol. 50, June, 1947, pp. 866, 867. The reformation by John Hus discussed.

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Chapter 26. Luther Drives Nails into a Church Door

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The Restored Church at Work

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The Latter-day Saint Family

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Junior Sunday School

CO-ORDINATOR, EVA MAY GREEN

SPIRITUAL GROWTH THROUGH LESSONS PLANNED FOR THE NURSERY DEPARTMENT

PRESIDENT Heber J. Grant once said, "Let our actions count. That is the thing of real value." With this thought in mind we present the revised edition of *Sunday Morning in the Nursery* to be used in the Nursery classes of the Sunday School beginning January, 1950. It is the hope of the Nursery committee that it will aid in a better understanding of little children and their actions, of what we as teachers can do to aid them in their development, toward an understanding of spiritual attributes.

Sunday Morning in the Nursery presents a year of spiritual guidance for children two and three years of age based upon the teachings of Jesus and the prophets who are God's representatives here on earth. We begin with what the children know of right and wrong and aid them in gaining an understanding of gospel principles as they apply to everyday living. The book is divided into twelve units, each dealing with a gospel principle which very young children are able to understand.

Unit I centers around the family, the objective being to nurture the love and appreciation of members of the family for each other and

for our Heavenly Father. It is based upon the quotation "Men are that they might have joy." (II Nephi 2:25.) The lessons are developed around the ideas that we belong to a family, joy at home, joy in family gatherings, joy in family excursions and joy in family worship.

Unit II is built around the fact that we are all Heavenly Father's children, the objective being to nurture a spiritual love for all babies, both human and animal and an appreciation of the ways in which each of us can co-operate with them in their development. We consider our baby, other people's babies, familiar animal and bird babies, and the Baby Jesus.

Unit III is given to a consideration of building strong bodies and is based upon the word of Wisdom as found in the Doctrine and Covenants, Section 89. The objective of this unit is to nurture a willingness to accept standards given us by our Heavenly Father and by wise people who are qualified and authorized to speak words of wisdom. We learn of the things our Heavenly Father says it is wise for us to drink and to eat; how we can be wise in our play and the fact that

our Heavenly Father has wisely planned a time for us to rest.

Unit IV centers around the thought of sleeping and awakening. We realize that nursery children are not yet able to understand the significance of the resurrection but they can comprehend that both sleeping and waking up are a part of the plan of life. We wish, therefore, to develop an understanding as to the relationship between sleep or rest and awakening that they might know without a doubt that awakening always follows sleep. We consider who sleeps, where they sleep, who awakens and what they do when they awaken.

Unit V is built around the commandment "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee." (Exodus 20:12.) The objective of this unit is to discover with the children ways in which we may show honor to our parents by obedience to and co-operation with their requests through acts of thoughtfulness, helpfulness and kindness, etc. We can help Father and Mother within the home, also outside of the home. We can help Grandmother and Grandfather. Father and Mother are happy when we go to Sunday School and Primary.

Unit VI is based on the admonition "Be ye kind one to another." (Ephesians 4:32.) The objective here is found in Matthew 7:12: "Whatsoever ye would that men should do to you, do ye even so to them." We consider how we can be kind to our friends, to our pets

and other animals, and how we can be kind to each other at Sunday School.

Unit VII is devoted to sharing. Here again the objective is that of the golden rule. We discuss things that belong to us and things that belong to other people. We learn that we are happy when we share. At Sunday School we find that we also have opportunities there to share.

Unit VIII deals with faith as stated in the fourth Article of Faith. It is our desire to instill and develop faith within each little child and to aid him to realize "that without faith you can do nothing." (Doc. & Cov. 8:10.) We begin by discussing what we can do at home and at Sunday School. We learn that other people can do things and that animals can do things too. We learn too that our Heavenly Father keeps His promise and that He can do everything.

Unit IX is aimed at developing within each child a feeling of security, a confidence born of love and understanding, and courage to meet any situation that may arise even though pain and discomfort or the absence of a loved one may be involved.

Unit X is based on thanksgiving, the purpose being to nurture a feeling of gratitude and appreciation for the blessings enjoyed each day. We learn how we can best say thank you for our own special gifts, for our daily blessings, for our parents and other helpers, and

how we say thank you not only with words but also with deeds.

Unit XI is devoted to prayer. It is planned that we will co-operate with the children in setting up situations wherein we can nurture a love for prayer and an understanding that we may talk with our Heavenly Father at any time either to thank Him for blessings already received or to ask Him for blessings that we need.

Unit XII is based on loving and giving. It is our purpose to aid the children to learn that it is more blessed to give than to receive. Our Heavenly Father loved us all so much that He sent us the Baby Jesus on that first Christmas night.

The example of adults, both parents and teachers will go far in impressing little children with the beauties and values of gospel living. What we do speaks more loudly than what we say. The manual describes effective ways in which teachers may meet their Sunday School assignment of providing an adequate environment for Sunday worship for children, with specific suggestions for the preparation and presentation of each of the 50 lessons.

Thus does the new nursery course plan to aid the spiritual growth of nursery children. We bespeak for each of you God's choicest blessings as you go forward with your very special and precious assignment. —Marie F. Felt

Next month spiritual growth through lessons planned for the Primary department will be discussed.

SACRAMENT GEM

(Prelude and postlude to use with gem will be found on page 244.)

Heavenly Father, while we eat
Of the holy bread this day
May it bring a blessing sweet
To each one we humbly pray.

SUPPLEMENTARY MATERIAL

The following teaching materials may be used in any of the classes of the Junior Sunday School for enrichment purposes:

Verses which teach

Be Kind and Gentle

Be kind and gentle
To those who are old,
For kindness is dearer
And better than gold.

My Mother

The kindest face I'll ever see,
The kindest voice I'll hear,
The one who cares the most for me
Is my own mother dear.

Safety

I always watch the signals
And when the lights say "Go"
I walk across the street,
For then it's safe, I know.

We cannot be too careful;
It is the only way,
I like the motto "Safety First"
And practice it each day.

JUNIOR SUNDAY SCHOOL

Do It Well

If a task is once begun
Never leave it 'till it's done;
Be the labor great or small,
Do it well or not at all.

Verses which describe interesting events

The Winter is Past
(Song of Solomon 2:11-12)

Lo, the winter is past.
The rain is over and gone;
The flowers appear on the earth;
The time of singing of birds is come,
And the voice of the turtle is heard
in our land.

Clouds

White sheep, white sheep,
On a blue hill,
When the wind stops,
You see them stand still.

When the wind blows,
You walk away slow.
White sheep, white sheep,
Where do you go?

The Tadpoles

Twenty little tadpoles
Dash! Dash! Dash!
Plunged into the duck pond
Splash! Splash! Splash!

When their mother calls them
Croak! Croak! Croak!
Twenty little tadpoles
Joke! Joke! Joke!

(This verse can be used with symbolic hand movements to provide variety)

The Robin

"Wake up," sings the robin,
At the coming of light,
"Cheer up," sings the robin,
When the sun shines bright.
"Fly up," sings the robin,
When we go to bed at night.

The Whistling Teakettle

I have a little teakettle
My mother gave it to me
And every time I heat it
It whistles back to me.

SUNDAY SCHOOLS IN NORTHERN CALIFORNIA

(Continued from page 243)

ment then was "about 20" it is now 17,821. Still the ground has been but barely scratched. If all the people in northern California who would profit by attendance at a Latter-day Saint Sunday School were provided for (assuming of course that they would attend) it

would require some 6000 additional Sunday Schools. What a work is yet to be done! In the light of the experiences gained thus far, and the lessons to be learned from the failures and successes of the past what a challenge beckons for the future!

HUMOR, WIT, AND WISDOM

Working on a crossword puzzle, Mrs. Green asked, "What is a female sheep?"

"Ewe," replied Mr. Green—and the battle was on.

This might have happened during our winter months.

A certain train had been late every day for weeks, but one day it rolled into the depot exactly on the dot. The surprised and pleased passengers got together and made up a handsome purse for the engineer and presented it to him with an eloquent speech, commending him for being on time at last.

The engineer refused the purse sadly, saying: "Gentlemen, it breaks my heart to do this, for I sure need the money, but this here is yesterday's train."

Teacher: "Now, Percy, what is the third letter of the alphabet?"

Percy: "I dunno."

Teacher: "Yes, you do. What is it that you do with your eyes?"

Percy: "Mother says I squint."

"How long did it take your wife to learn to drive?"

"It will be ten years this fall."

"Are you the young man who jumped in the river and saved my son from drowning when he fell through the ice?"

"Yes, ma'am."

"Well, where's his mittens?"

THINKING OUT LOUD

Being miserable cannot be a purely personal affair. Like the mumps, it spreads to the rest of the household.

Man is like a tack. He must be pointed in the right direction, driven hard, and then he will go as far as his head will let him.

The price of everything else may go up or down, but the price of success remains steady.

"Don't worry" might be more appropriate if we added the word "others."

The man who is "all wool and a yard wide" doesn't shrink from doing his duty.

Part of the white man's burden is to act white while dealing with the other colors.

There was a time when our bank book was our favorite book, but even that now lacks interest.

What many folks need is not so much a new position as a new disposition.

It is nice to know that when you help someone up a hill you are a little nearer the top yourself.

Fast drivers get everywhere a little sooner—even to the cemetery.

A man who watches the clock, generally remains one of the hands.

Young people today are alike in too many disrespects.

—*Sunshine Magazine.*

"The modern girl learns to dance in no time," says a writer. She has to, with these modern bands.

tions, or the organ. Each week the sacrament gem was presented on a large placard, prepared by an unruly boy whom Superintendent Lawrence had brought back into activity through a call at his home.

There was a waiting list of persons wanting to teach in this Sunday School, a model in every respect.

Business next took affable, energetic Percy Lawrence to Twin Falls, Idaho where he is now in the stake presidency.

Percy L. Lawrence, baldish, stocky and with a smile and a story for most everyone, is an institution in the Twin Falls country, where he and his wife live on a ranch. He is sales representative for a large merchandising firm. He loves civic work, baseball and young people, besides Church work.

"When I am released from my present position I hope once again to teach a Sunday School class," he says. "And maybe some day I may be promoted to ward superintendent."

—WENDELL J. ASHTON

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Lesson Departments

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A. Parley Bates
William P. Miller
Addie L. Swapp

GOSPEL DOCTRINE

Gerrit de Jong
J. Holman Waters
Hugh B. Brown
Henry Eyring
William E. Berrett

GENEALOGICAL

A. William Lund
Thomas L. Martin
Archibald F. Bennett

THE GOSPEL MESSAGE

Carl F. Eyring
Don B. Colton
Richard E. Folland

ADVANCED SENIORS

Earl J. Glade
Leland H. Monson
Carl J. Christensen

SENIORS

Ralph B. Keeler
David Lawrence McKay
Wilford Moyle Burton

ADVANCED JUNIORS

Wallace F. Bennett
Wendell J. Ashton
Edith Ryberg
W. Lowell Castleton

JUNIORS

(same as Advanced Juniors)

2ND INTERMEDIATE

Kenneth S. Bennion
Inez Witbeck
Nellie H. Kuhn

1ST INTERMEDIATE

Le Roy Bishop
Lucy G. Sperry
Melba Glade

JUNIOR SUNDAY SCHOOL

Eva May Green
Co-ordinator

PRIMARY

Margaret Ipson
Hazel Fletcher Young

KINDERGARTEN

Lorna Call Alder
Claribel W. Aldous
Hazel W. Lewis

NURSERY

Marie Fox Felt
Addie L. Swapp

Special Committees

MISSION SUNDAY SCHOOLS

Don B. Colton
A. William Lund
Richard E. Folland

STANDARDS

(Check-up and Follow-up)
David Lawrence McKay
Thomas L. Martin
A. Parley Bates
Inez Witbeck
W. Lowell Castleton

FACULTY MEETING

Adam S. Bennion
Eva May Green
Marion G. Merkley
A. Le Roy Bishop

ENLISTMENT

J. Holman Waters
Lucy G. Sperry
Wilford Moyle Burton

PUBLIC RELATIONS

Earl J. Glade
Wendell J. Ashton
Claribel W. Aldous

LIBRARIES

Wendell J. Ashton
J. Holman Waters
Lorna Call Alder

MUSIC

Alexander Schreiner
Marian Cornwall
Lowell M. Durham

Florence S. Allen
Beth Hooper

CONSULTANTS

Leland H. Monson,
Book of Mormon
Thomas L. Martin,
Old Testament
Carl F. Eyring,
New Testament
A. William Lund,
Church History
Archibald F. Bennett,
Genealogy
Don B. Colton,
Church Doctrine

THE MAN BEHIND A GOOD SUNDAY SCHOOL

PERCY L. LAWRENCE was at the crossroads.

Yes, he was the son of faithful converts to the Church who had led him to the Mormon Sunday School in the little frame meetinghouse in Brisbane, Australia. But now he was somewhat a stranger to the Church, a Sunday job having taken him away.

He and his wife had about made up their minds that they wouldn't be missed if they didn't return again. They had just been to sacrament meeting in a new ward.

Then the phone rang.

The kindly voice asked if he were the man accompanied by the woman in a red dress at meeting. He was.

"I was on the stand so you got away before I could shake your hand and welcome you to the ward," the voice continued. "... This is your brother George Albert Smith. Welcome to our neighborhood and welcome to our ward ..."

No longer were the Lawrences at the crossroads.

Not long after that call from President Smith (then a member of the Council of the Twelve), the Lawrences were in another ward, Wandamere, where he was named Sunday School superintendent in the late 1930's. People still talk about that Sunday School. Sunday began with a prayer meeting, where 42 officers and teachers sang together, heard an inspirational talk and knelt in prayer. There were no announcements or business. Teachers late were invited to go directly to the Sunday School assembly room. There were no interruptions. It was a *prayer* meeting.

Every Thursday night, superintendent's council meeting was held for an hour: 15 minutes on last Sunday's work, 15 for next Sunday, and thirty for "future business." One hundred per cent Wandamere attendance at union meeting became a habit.

Sunday School began with a devotional prelude that was always "specially prepared," at times featuring the ward choir, instrumental selec-

—more on other side



PERCY L. LAWRENCE